THE FILES OF KASHMIRI SHIAS

BY

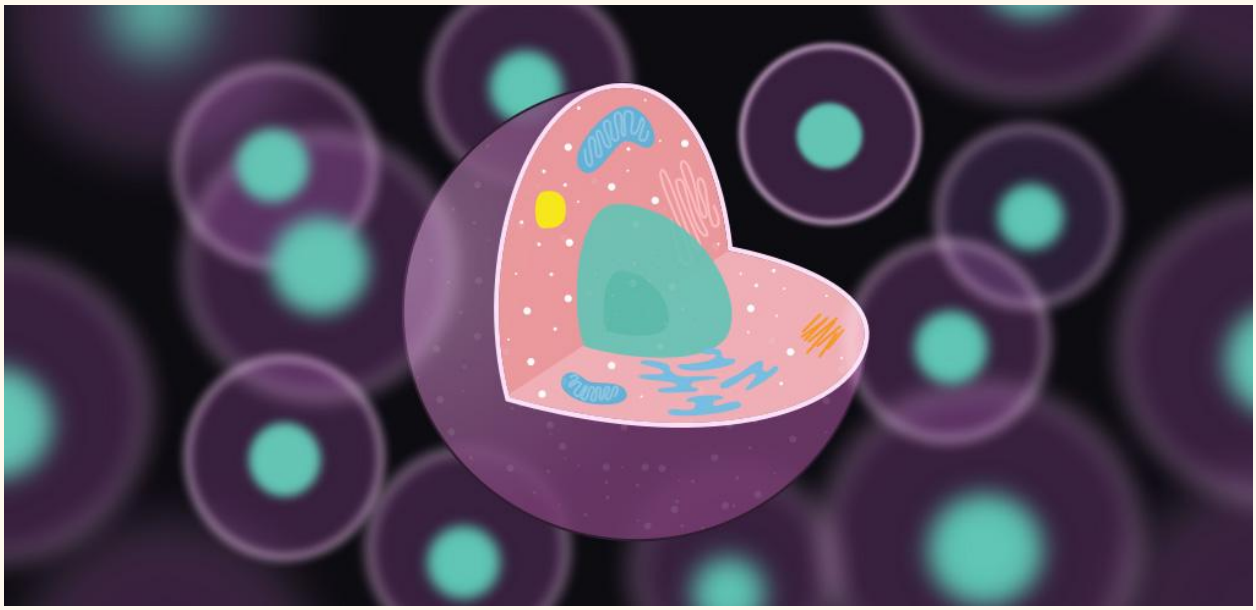
RUHOOL AHMAD KAWA

The Files of Kashmiri Shias

Genocide of Kashmiri Shias

—

By Ruhool Ahmad Kawa



INTRODUCTION

This book discusses the challenges and discrimination faced by the Shia community in Kashmir, which has been marred by conflict for decades. The author describes how the Shia community is often marginalized and ignored, with little support or justice from the government or society. The 2019 rape case is cited as an example of the community's vulnerability and lack of support, with the perpetrator receiving support from his community. The potential for violence and discrimination against the community is high, particularly if Kashmir were to fall under Pakistan or become liberated. The author argues that the government and society must work together to address these issues and ensure that the community's rights are protected. The situation of Shia Muslims in other countries, such as Pakistan, Afghanistan, and Saudi Arabia, is also mentioned, highlighting the discrimination and persecution that they often face. Overall,

the book serves as a call to action to address the challenges faced by the Shia community in Kashmir and beyond.

About The Author

Ruhool Ahmad Kawa was born and raised in the picturesque region of Jammu and Kashmir, India. As a poet, he has written nearly 500 poems, each one showcasing his unique style and depth of thought. However, his book "The Silence of 25 Years" is a standout work that has left an indelible mark on the world of literature.

This book is particularly noteworthy because it sparked a revolution in Shia thought and school. Kawa's insights and perspectives in this work challenged the conventional ideas of Shiaism, paving the way for a new way of thinking. His words struck a chord with readers and inspired many to question their beliefs and explore new ideas.

Throughout his career, Kawa has demonstrated a deep understanding of life, society, and culture, and this is reflected in his poetry. His works are filled with poignant imagery and profound insights, making them resonate with readers from all over the world. His writing style is unique, and his poetry is an expression of his deepest emotions, experiences, and beliefs.

In conclusion, Ruhool Ahmad Kawa is an exceptional poet whose work has left an impact on the literary world. His book "The Silence of 25 Years" revolutionized Shia thought and school, and his poetry continues to inspire readers. We can only hope that his future works will be just as powerful and meaningful as his previous ones.

Contents

1. **10 Taharajs (1548 - 1872 CE)**
2. **Detailed history of Taharajs or genocide**
3. **Mir Shams-Din Iraqi**
4. **Imam Bargarh Zadibal**
5. **Role of chaks**
6. **Role of Mirza Haider dughlat**
7. **Personal opinion of author**
8. **Modern Persecution of Kashmiri Shias**
9. **Conclusion**

Lets begin

The history of Kashmiri Shias dates back to the 14th century when the first Shia ruler, Shah Mir, came to power in Kashmir. However, the Shia community in Kashmir faced many challenges throughout history, including persecution and discrimination by the Sunni-dominated ruling class.

During the reign of Mughal Emperor Akbar in the 16th century, the Kashmiri Shia community faced oppression as they were considered heretics by in the Sunni ruling class. The situation worsened during the rule of Aurangzeb, who was notorious for his persecution of Shias and other non-Sunni Muslims.

In the late 18th century, the Afghan ruler, Ahmad Shah Durrani, invaded Kashmir and appointed a Shia governor to rule the region. This led to a resurgence of the Shia community in Kashmir, as they were able to practice their faith without fear of persecution.

During the 19th century, the British colonial rulers in India began to take an interest in the Kashmir region. The British encouraged the local rulers to modernize and reform their administrations. As a result, the position of the Kashmiri Shia community improved, and they were able to participate more fully in the political and economic life of the region.

After the partition of India and Pakistan in 1947, Kashmir became a disputed territory, with India and Pakistan both claiming sovereignty over the region. The conflict between India and Pakistan over Kashmir has led to further persecution of the Shia community, with both sides using religion as a tool to gain support for their cause.

Despite these challenges, the Kashmiri Shia community has maintained its distinct identity and continues to practice its faith in the face of adversity. Today, the Shia community in Kashmir is a vibrant and active part of the region's religious and cultural landscape.

Kashmir is a region located in the northernmost part of the Indian subcontinent. It is a disputed territory, with India and Pakistan both claiming sovereignty over it. The Kashmir conflict has resulted in ongoing violence and human rights abuses in the region, affecting various communities, including the Shia Muslims.

Shia Muslims are a minority in Kashmir, comprising around 10-15% of the total population. They are concentrated in certain areas of the region, including the districts of Budgam, Srinagar, and Ganderbal. Shia Muslims in Kashmir have faced persecution and discrimination from various actors, including the Indian state, extremist groups, and Sunni Muslims.

The Indian state has been accused of perpetrating human rights violations against the Shia community in Kashmir. This includes arbitrary arrests and detentions, torture, extrajudicial killings, and enforced disappearances. The Indian security forces have been accused of targeting Shia Muslims under the guise of counterinsurgency operations against militants in the region.

One of the most prominent incidents of state-sponsored violence against Shias in Kashmir was the Gaw Kadal massacre, which occurred on January 21, 1990. Indian security forces opened fire on a peaceful Shia Muslim procession in Srinagar, killing at least 50 people and injuring over 200 others. The incident led to widespread protests and condemnation, and is considered a turning point in the Kashmir conflict.

In addition to state-sponsored violence, Shia Muslims in Kashmir have also faced attacks from extremist groups. These groups, including Lashkar-e-Jhangvi and Jaish-e-Mohammed, have targeted Shias in various parts of the region, including in Budgam, Srinagar, and Ganderbal. The attacks have included bombings, shootings, and targeted killings.

Sunni Muslims in Kashmir have also been accused of discriminating against Shia Muslims. This includes denying them access to mosques, preventing them from performing religious rituals, and ostracizing them from social and economic activities. In some cases, Sunni Muslims have also been involved in attacks against Shia Muslims, particularly during sectarian clashes.

The persecution of Shia Muslims in Kashmir has had a significant impact on their lives and livelihoods. Many Shia Muslims have been forced to flee their homes and communities due to threats of violence and intimidation. Others have been unable to practice their religion freely or access basic services and opportunities.

The situation of Shia Muslims in Kashmir remains precarious, with ongoing violence and discrimination. The Indian state has made some efforts to address the issue, including setting up a commission to investigate human rights abuses in the region. However, many of these efforts have been criticized for their lack of effectiveness and accountability.

To address the persecution of Shia Muslims in Kashmir, there is a need for a comprehensive and sustained effort to protect their rights and address the underlying causes of violence and discrimination. This includes promoting dialogue and reconciliation between different communities in the region, ensuring accountability for human rights abuses, and providing support and assistance to those affected by violence and displacement.

In conclusion, the persecution of Shia Muslims in Kashmir is a complex issue with deep historical, political, and social roots. It requires a multifaceted approach that addresses the various actors and factors involved, and that is grounded in a commitment to justice, human rights, and peaceful coexistence.

As an author of Ruhool Ahmad Kawa, I delve into the historical events that shaped the region of Kashmir. One of the most significant cycles in Kashmir's history was the first cycle, which began with the dispatch of an army by Sultan Said Khan in 1532 CE. Led by Mirza Haider Dughlat, the army attacked Baltistan and Ladakh from Kashgar but suffered a military defeat. After the death of Said Khan, Mirza Haider Dughlat joined the Mughal King Humayun in Agra, but later returned to Kashmir in 1540 CE, accompanied by 400 Mughal troops. One of the two rival factions in Kashmir had invited him to put an end to the Chak rule. However, his reign was a reign of terror, and Shias were forced to practice Taqiyya. Mirza Haider Dughlat even sought the opinion of Sunni scholars on a book, fiqh-i-Ahwat by Syed Muhammad Noorbakhsh, which was declared heresy. These events marked the beginning of a turbulent period in Kashmir's history,

which saw the region caught in a power struggle between different factions, and left a lasting impact on the people of Kashmir.

The region of Kashmir has a long history of sectarian clashes between the Sunni and Shia communities. These cycles of violence have occurred over centuries and have resulted in the loss of many lives and property, as well as deepening divisions between the two groups.

The first cycle of violence occurred in the 16th century during the reign of Mirza Haider Dughlat, the governor of Kashmir. He ordered the killing of many Kashmiris who had converted to Shia Islam. This resulted in a brutal crackdown on the Shia community in the region.

The second cycle of violence happened in 1554 when a Shia soldier, Yusuf Mandav, was stoned to death by a Sunni judge. In retaliation, Mirza Muqim killed a Sunni cleric and a scholar. This sparked a cycle of violence that continued for some time.

The third cycle of violence occurred at the end of the sixteenth century when the famous Sunni saint Ahmad Sirhindi wrote a treatise justifying the slaughter of Shias. Itqad Khan, the governor, also treated Shias with brutality, which further fueled sectarian tensions in the region.

The fourth cycle of violence began in 1684 when a Shia businessman, Abdul Shakoor, was lynched by a Sunni mob. This resulted in the removal of Governor Ibrahim Khan from office by Aurangzeb. The violence continued for some time, leading to further tensions between the Sunni and Shia communities.

The fifth cycle of violence took place in 1719 when the supporters of Shaikh-ul-Islam, Mulla Abd-un-Nabi, attacked the Shia neighborhood of Zadibal. This resulted in two years of lawlessness until a large Mughal force entered Kashmir and the rebel leader Sharaf-ud-Din was killed.

These cycles of violence have had a lasting impact on the region. They have led to the loss of many lives and property, as well as the destruction of buildings. They have also caused deep rifts between the two communities, which continue to this day. Despite efforts to bridge the divide, sectarian tensions remain a significant issue in the region.

The state of Jammu and Kashmir has been in a state of turmoil for several decades due to political and religious issues. Since the 1990s, the government has banned major mourning processions due to a rise in insurgency in the state. This has led to tensions between the Shia and Sunni communities, with sectarian violence resurfacing in the region.

In recent years, there have been several incidents of brutality against the Shia community. In November 2000, Agha Syed Mehdi, a prominent Shia religious leader from Budgam, was assassinated. This was followed by unsuccessful attempts to assassinate another Shia leader, Iftikhar Ansari, in June and September of the same year. The June attack resulted in the death of 12 of Ansari's followers.

In December 2009, a suicide bombing at a Shia gathering in Muzaffarabad in Pakistan-administered Kashmir left 10 people dead and 65 injured. This incident highlighted the vulnerability of the Shia community in the region.

More recently, in February 2017, there was an assassination attempt on a Shia cleric and his wife in Muzaffarabad in Pakistan-administered Kashmir. Such incidents serve to increase tensions between the Shia and Sunni communities in the region.

Despite the government's efforts to maintain peace in the region, sectarian violence continues to be a problem in Jammu and Kashmir. The banning of major mourning processions has been a contentious issue, with some arguing that it violates the rights of the Shia community to practice their religious beliefs. However, the government argues that such processions can be used as a cover for militant activity.

Overall, the situation in Jammu and Kashmir remains complex and volatile, with the government continuing to grapple with issues of insurgency and sectarian violence.

The Kashmiri Shia community faces several challenges and problems in their daily lives. Here are some of the major issues faced by the Kashmiri Shia community:

Discrimination and Persecution: The Kashmiri Shia community faces discrimination and persecution from the majority Sunni community. There have been instances of violence against Shias and their religious places.

Economic Marginalization: The Shia community in Kashmir is relatively poor and marginalized. They face economic challenges, which often lead to their exclusion from various economic opportunities.

Political Marginalization: The political representation of the Kashmiri Shia community is low. The community often feels ignored and neglected by the mainstream political parties.

Lack of Educational Opportunities: The Shia community in Kashmir faces a lack of educational opportunities, especially for girls. This has led to low literacy rates and limited access to higher education.

Cultural Isolation: The Shia community in Kashmir feels culturally isolated from the rest of the population. They feel that their culture and traditions are not respected and appreciated by the majority Sunni community.

Lack of Basic Amenities: The Shia-dominated areas in Kashmir often lack basic amenities like water, electricity, and healthcare facilities.

Sectarian Tensions: There are tensions between the Shia and Sunni communities in Kashmir, which often lead to conflicts and violence. The Kashmiri Shia community often feels insecure and threatened.

Overall, the Kashmiri Shia community faces a range of challenges, which affect their social, economic, and political well-being

The Shia of Kashmir have a unique history and form a distinct community within the larger Muslim population in the region. The origins of the community can be traced back to two groups of Shias who migrated to Kashmir from present-day Iran and Iraq in the fifteenth and sixteenth centuries. One group escaped persecution, while the other group consisted of missionaries. The local conversion due to the efforts of these missionaries increased the Shia numbers in the region.

In the Gilgit-Baltistan area, with geographic links to the Badakhshan province of Afghanistan and Tajikistan, Ismaili missionaries were successful in small pockets, while mainstream Ath'na Asha'ari (followers of twelve Imams) missionaries were successful in areas that are now part of Indian Controlled Kashmir (ICK). The separation of Gilgit-Baltistan from Pakistan Controlled Kashmir (PCK), which is ethnically and linguistically different from Kashmiris, left no significant Shia population in PCK.

In ICK, there are about one million Shia out of a total Muslim population of 8.5 million. The Shia are geographically and politically separated in ICK. The sparsely populated Ladakh, which is now separated from Jammu & Kashmir (J&K) as a Union territory, has equal numbers of Buddhists and Muslims. In the Kargil area, ninety percent of the Muslim population is Shia, numbering about 125,000. There are small numbers of Sunnis in the Drass area. The remainder of the Shia population is concentrated in the Valley.

Many missionaries and Sufi orders of Shia and Sunni branches made Kashmir their home. Like other Muslims of India, Pakistan, and Bangladesh, the Shia of Kashmir also claim foreign ancestry. This genetic pride of belonging to a 'blue blood' lineage has an undercurrent tone of avoiding the stigma of conversion from local low-caste Hindus. They add to their names the

name of the city from where their ancestors may or may not have migrated. Hamadani, Kirmani, Shirazi, Qazvini, Isfahani, etc. are common last names used by Kashmiri Shia. Socially, Shia society is divided along elites consisting of clerics and landed aristocracy and artisan classes. Politically, there are few Shia families competing for influence within the community and then projecting this influence to claim a larger share in the state's political and economic fortunes. This struggle for power inevitably results in fractures within dominant families.

For over a century, two families, the Safavi and Ansari, have been competing for religious and political leadership of the community in the Valley. In view of the claim over religious leadership and role in running Sharia courts, both families gradually degenerated into cults or sub-sects. This had a long-term negative fallout for the Shia community. The Safavi or Agha family are Syeds and descendants of an Iranian Sufi saint. The seat of the Safavi family is in Budgam. The most influential head was Agha Syed Yusuf al-Mosavi al-Safavi, who died in 1982. After Yusuf's death, the family was divided on the issue of successor. Yusuf's son Agha Syed Muhammad Fazlullah (1947-2018) and nephew Agha Syed Mustafa al-Mosavi al-Safavi (1918-2002) ran parallel organizations, including separate Sharia courts. The battle invariably spread to the political arena as local and national political parties cultivated prominent family members for political clout. Congress backed Mustafa while National Conference (NC) backed Fazlullah. The family lost significant influence due to the split as well as the political somersaults of prominent members of the family for personal gains.

The people of Kashmir used to have different religions and beliefs but they lived peacefully together. However, over time, there were more and more clashes between two groups of Muslims called Shia and Sunni. These conflicts became worse during the time when the Mughal Empire ruled Kashmir. People were killed, property was destroyed, and religious buildings were damaged. These clashes started because of differences in beliefs and ideas between the two groups. The disagreement became even more intense during the rule of Mirza Haider Dughlat in 1548. Even though the conflicts became less severe over time, they continued until the first half of the twentieth century. To understand why these conflicts happened, one needs to look at the history of the Shia philosophy in Kashmir and how it became part of Kashmiri culture.In the early period of medieval Kashmir, there was a division between two Islamic groups - Shia and Sunni. This division was fueled by political and religious differences, which led to a conflict between these groups.

To understand the causes and consequences of this Shia-Sunni conflict in Kashmiri society, we need to look at the history of how Shia philosophy was introduced in Kashmir. It is important to note that Shia beliefs did not enter Kashmir as a separate Islamic sect. Instead, it was introduced as an extension of Sufi philosophy of Kubravi thought.

Sufism is a mystical form of Islam, and Sufi philosophers played a crucial role in spreading Islamic teachings in Kashmir. One of the most important Sufi philosophers in Kashmir was Sayyid Sharaf-ud-din, commonly known as Bulbul Shah. Bulbul Shah propagated the Kubravi thought, which was a form of Sufism that believed in the unity of God and the oneness of existence.

Later on, Mir Sayyid Ali Hamdani, another Sufi philosopher, came to Kashmir and continued the work of Bulbul Shah. He is often credited with introducing Shia beliefs in Kashmir, although his teachings were more focused on the Kubravi thought. Hamdani played a crucial role in spreading Islamic teachings in Kashmir and was instrumental in the spread of Kubravi thought.

However, not everyone in Kashmir accepted Shia beliefs. Mirza Haider Daughlat, a prominent figure in Kashmir, showed contempt towards the Shia communities, particularly the Chak community. He not only stopped the propagation of Shia ideology in Askardo but also wrote a treatise, Fiqah Ahwat, in which he criticized Shia beliefs and tried to expose their shortcomings. This caused tension and conflict between Shia and Sunni communities in Kashmir.

In summary, the introduction of Shia beliefs in Kashmir was through the teachings of Sufi philosophers like Bulbul Shah and Mir Sayyid Ali Hamdani. However, the criticism of Shia beliefs by Mirza Haider Daughlat created tension and conflict between Shia and Sunni communities in Kashmir.The Nurbakshia school of Sufi thought is a way of thinking about Islam that started in Iran in the 15th century. It became a sect, or a distinct group of people, that many Kashmiri Hindus and Muslims converted to. This happened because of the teachings of Mir Sayyid Ali Hamdani, who helped spread Islam in Kashmir and other nearby areas. Mir Sayyid Mohammad Nurbaksh was a follower of Mir Sayyid Ali Hamdani, and he wrote important Islamic works. The Nurbakshia school was influenced by Shi'ite twelver philosophy in Islam,

which is another way of thinking about the religion.In the past, a man named Bulbul Shah taught people about Sufi philosophy, which is a way of understanding Islam. He and his followers converted many people to Islam, particularly the Sunni orientation. Later on, another Sufi leader named Shams-ud-din Mohammad Al-Isfahani taught people about the Nurbakshia order, which had ideas from both Sunni and Shia teachings. This order became popular in places like Kashmir and Baltistan. While the Nurbakshia order talks about the importance of Imams in Islamic history, they do not promote Shia beliefs. Rather, they follow the teachings of their founder, Mir Sayyid Mohammad Nurbaksh.

the emergence of Shi'ism in the Kashmir region in three major stages, which were connected with the visits of Shams-ud-din Iraqi, a sufi teacher who came to propagate the teachings of the Nurbakshia school of Sufism. The paper aims to study the history of the Shia-Sunni differences and the reasons behind the increased frequency of clashes between the sects, particularly in the post-Mughal period in Kashmir. The changing policies of the rulers towards the sectarian discord in this period will also be investigated.

During the first phase of Shams-ud-din's teachings, he tried to propagate his teachings as an extension of the existing sufi or Islamic philosophy already laid by former Sufi saints like Mir Sayyid Ali Hamdani and his followers. However, there were fundamental differences visible in his preaching that made Sayyid Mohammad Baihaqi, who acted as a virtual head of the state during the early years of Sultan Mohammad Shah's reign, expel him from the valley. This shows that the existing state ruled by the Sayyid clan was against the Shi'ite orientation of Islam, which was in its embryonic stage in Kashmir.

The paper will also discuss the political and social positions of the Sayyid class, which enjoyed religious superiority in society and was affluent in the politics of the state. This class seldom encouraged the teachings of Shams-ud-din Iraqi in Kashmir, who was preparing the ground to challenge the orientation of Islam that this class was following and preaching. This challenge would have adversely affected the political and social position they were enjoying. The passage highlights the three major phases of the emergence of Shi'ism in Kashmir and the social and political factors that influenced its spread in the region.

the religious conflict that took place in Kashmir, with a focus on the history of the Shia-Sunni divide. It explains that the seeds of discord were sown by Shams-ud-din Iraqi, who believed that his ideology was the purest form of Islam, indirectly questioning the faith of Muslims who were

practicing Islam for hundreds of years in the valley. This ideological conflict intensified during the reign of Mirza Haider Dauglat, who discriminated harshly against Shias, leading to never-ending clashes between the two groups.

The passage highlights the murder of Shaikh Daniyal, a prominent Shia figure, which deeply moved his followers. This event intensified the sectarian divide between Shias and Sunnis, with each group professing to be better than the other. The passage also notes that in 1550, Malik Haider was murdered by the aggravated nobles, and the state once again came into the hands of the Chak dynasty.

The passage concludes by stating that Daulat Chak revived Shi'ism in the region by declaring it as the state religion and read khutba in the names of twelve Imams. He also forced Sunni Muslims to adopt the Shia faith. This action further entrenched the sectarian divide and contributed to the religious conflict that continues to this day in the region.

Overall, the passage provides a historical account of the origins of the Shia-Sunni divide in Kashmir, highlighting the role of religious leaders and political figures in fueling the conflict. It also underscores the long-lasting consequences of these divisions, which continue to shape the region's social and political landscape.

The historical context of the Shia-Sunni conflict in Kashmir during the medieval period, which continued for centuries and impacted the social and political fabric of the region. The rule of the Chak dynasty, established in 1554 by Ghazi Chak, saw the emergence of religious differences among the followers of the Nurbakshia silsilla and Sunni counterparts. Discriminatory policies of state authorities patronized Shi'ism at one point and repelled it at others, leading to the emergence of two opposing socio-religious sects. The first Shia-Sunni conflict in Kashmir occurred during the reign of Husain Shah Chak in 1568, which resulted in the execution of Sunni jurists and caused dissension among the Sunni community. This conflict made Kashmir vulnerable to Mughal subjugation, as the disunity among local chieftains and ruling elites made it easier for foreign rulers to strengthen their power.

The conflict between the two sects got institutionalized and embedded in Kashmiri society, which became evident as soon as one sect started enjoying political privileges over the other, shifting from one ruler to another. During Jahangir's reign, a family of Maliks of Chadura dominated the political scene of Kashmir, who were Shia. They reconstructed the khanaqah of Shams-ud-din Iraqi at Zadibal and Hasanabad, which increased the contempt of Sunni officials for the Shia creed. A section of Srinagar caught fire, and the Sunnis held the Maliks responsible for the destruction of the Jamia Masjid, which further intensified the enmity between the two sects. Minor arguments between people of opposing sects turned into ugly clashes, as seen in the sectarian riots of 1636, which resulted in the targeting of khanaqahs, victimization of Shias, and loss of lives and properties.

The passage also highlights the failure of imperial authority to come up with effective policies to check or eliminate the growing antagonism between the two groups. As long as the Shia-Sunni conflict persisted, the rulers could not expect any organized opposition to overthrow imperial rule, and Kashmir remained politically subjugated to outside rulers for centuries. The passage concludes by pointing out that the estranged sects sustained their political subjugation to outside rulers but never accepted to be ruled by each other.

The clashes have occurred at various times throughout history, including in the years 1719-20, 1741, 1762, 1801, 1830, and 1872.

During these clashes, there were reports of large-scale destruction of both human and material resources in the form of killing of Kashmiri people, mostly Shias, burning down of khanaqahs (Sufi lodges) associated with these faiths which most of the times ruined the entire locality surrounding those shrines and looting and plundering of public property.

One of the earliest incidents occurred in 1719, after Mohammad Shah ascended the throne of Delhi, which was followed by violent conflict between the Shias and Sunnis under the subadari of Innaytullah Khan in Kashmir. Mulla Abdul Nabi alias Muhtavi Khan, the then Shaikh-ul-Islam of Kashmir, was murdered during this time, and the Sunnis suspected the Shias of being responsible. The authorities then ordered the killing of Muhtavi Khan, who had emerged as a politico-religious leader of the masses against corrupt government officials, Hindu

and Shia populations. After his death, his son, Sharaf-ud-Din, mobilized the masses and continued the agitation initiated by Muhtavi Khan.

The clashes between these communities erupted again in the year 1741 when Abu Barkat Khan forcibly seized the authority of Kashmir by uprooting the armies of Bab-rul-Lah Beig (the then thanedar of kamraj). During his short reign, Barkat Khan inflicted atrocities towards the Shia people. They were treated harshly by his officials who forced them to pay discriminatory fines and taxes.

The greatest of riots under the Afghans occurred during the governorship of Buland Khan Bamzai (1762-1764), who terrorized the entire Shia community throughout his subadari. The Shias were looted, plundered, and the houses in their locality were burnt down. Those Shias who were accused of initiating and sustaining the riots were arrested and punished by the Afghan officials. The rift between the two sects got further widened during the subadari of Amir Khan Jawan Sher who persecuted Sunnis and patronized the Shia community.

These sectarian clashes gained momentum in the times of political instability and disorder under the later Mughals. In the absence of any strong state because of political and administrative crisis in the provincial government, these sectarian encounters accelerated in society. The Shia community suffered further under the subadari of Haji Karim Dad Khan. He not only persecuted one of the prominent figures and representatives of Shia people, Anwar Malik, and suspended his dead body on the gates of Khanaqah-i-Naqashbandi, but also terrorized their entire community and completely ruined Hasanabad (another Shia-dominated region in Kashmir).

Later, under the subadari of Juma Khan Akhnoori, Shia people had created imambaras (mosques) to mourn on the occasion of Muharram. However, even during this time, there were reports of clashes between the two communities.

In summary, the incidents mentioned in the text refer to various clashes between Sunni and Shia communities in Kashmir, India, that occurred at different times in history. These clashes

resulted in the loss of human and material resources, including the killing of Kashmiri people, burning down of khanaqahs, and looting and plundering of public property. The reasons behind these clashes varied, including political instability, religious fanaticism, and persecution of one sect by the other.

History of Imambara Zadibal

Imambara Zadibal: An Ancient Monument of Kashmir

Introduction

Kashmir, the "paradise on earth," is a beautiful valley in the northern part of the Indian subcontinent. It is famous for its stunning landscapes, serene lakes, snow-capped mountains, and lush green forests. Besides its natural beauty, Kashmir also has a rich cultural heritage that dates back thousands of years. The valley has been a melting pot of different cultures and religions, and it has given birth to several magnificent monuments that bear witness to its glorious past. One of the most ancient monuments of Kashmir is the Imambara Zadibal.

Imambara Zadibal is a shrine located in the Zadibal area of Srinagar, the capital city of Jammu and Kashmir, which is administered by India. The shrine is a two-storey building that was built in 1518 by Kaji Chak, who was a minister with Sultan Mohammed Shah. The building follows Persian architecture and is one of the oldest historic places in the Kashmir valley. The shrine has been set on fire eleven times between 1548 AD and 1872 AD, and it was rebuilt each time. In 2004, the ancient Imambara was taken down to restructure and rebuild the shrine that stands today. The shrine is large enough to hold more than 32,000 visitors at a time

History

There are different stories about the construction of the Imambara Zadibal. However, according to history, Tajik Shah donated the land of the Zadibal to Mir Shamshud din Iraqi, who introduced Shia Islam to Kashmir and influenced the government officials of that time. Mir Shamshud din Iraqi's family lived in the place, and the fifth generation of his family built their private mosque and lived nearby well into the early twenty-first century. They set aside

productive land to generate money for the upkeep of the mosque. They kept the rights of ownership to themselves but allowed their neighbors to pray there.

The Imambara became the main center of learning for the followers of Ahlul bait. The elders of Markdar families would teach about religion. They also built a Hamam to use as a guest house for travelers coming from Baltistan and other distant areas. During the time of Maharaja Ghulab Singh, who wanted to keep all the centers under the control of his rule through his representatives (Jalalis) so that no one could revolt against him, a dispute broke out between Jalalis and Markdars. The dispute went on for 150 years.

At the time of Prime Minister of Kashmir Bakshi Ghulam Mohammad, the Markdars donated the Imambara to the Shia public. Later on, its guardianship was taken by the Shia Association. The Shia Association procured the land around the Imambara from the Markdars through several different deals, including language exchanges and cash payments. Recently, the Imambara was repaired by the late Molvi Iftikhar Hussein Ansari.

Architecture

Imambara Zadibal follows Persian architecture and has a symmetrical layout. The building has a central hall, surrounded by rooms on all sides. The hall is supported by pillars, and it has a high ceiling. The entrance to the hall is through a large gate, which is adorned with intricate carvings and designs. The walls of the hall are decorated with calligraphic inscriptions and floral motifs.

The upper floor of the building is accessed through a staircase on the side of the hall. The upper floor has a balcony that overlooks the hall, and it has several rooms that were used by the caretakers of the shrine. The building is made of wood and mud, and it has a thatched roof. The exterior of the building is plain, and it has no ornamentation.

Architecture of Imambara Zadibal

Imambara Zadibal is a building that was built based on the Persian style of architecture. It has two floors and is made of special bricks called oriental bricks. The building has a special area covered with bricks called Maharaji that is more than 75 square meters in size. It also has different floors that are raised on the sides called Gulam Gardish and a central ground floor called Pokhr. There is also a big gallery with four gates.

The building is being taken care of by a group called All Jammu and Kashmir Shia Association. They are still working on the building and making improvements to it.

Who is Mir Shams al-Din al-Iraqi?

Introduction

Mir Shams al-Din al-Iraqi was a Muslim preacher who is known for propagating Shiism in the Kashmir region. His efforts resulted in the conversion of some of the locals to Shiism, and he also established the tradition of reciting sermons in the names of the Twelve Shiite Imams (a) in the Jami' Mosque of Kashmir.

In addition to spreading the teachings of Shiism, Mir Shams al-Din al-Iraqi also played a significant role in the construction of a mosque and a khanqah, which is a Sufi spiritual center. He was also involved in the destruction of houses of idols, which suggests that he may have played a role in the suppression of non-Muslim religious practices in the region.

Muhammad Ali Kashmiri wrote the book, Tuhfat al-ahbab, which provides an account of Mir Shams al-Din al-Iraqi's life and activities. The book was written in Persian, which was the language of scholars and intellectuals in the region at the time. It is considered an important historical source for understanding the spread of Shiism in Kashmir and the role of religious figures like Mir Shams al-Din al-Iraqi in this process.

Biography in Detail

Mir Shams al-Din al-Iraqi was a prominent Persian scholar, poet, and mystic who was born in 845/1441-2 in a village near Arak. His lineage can be traced back to Imam Musa al-Kazim (a), the seventh Shiite Imam. He is commonly referred to as "Iraqi" because he was born in Iraq al-Ajam, which is now known as Arak in Iran. He is also known as "Araki."

There is some disagreement among scholars about the year of Mir Shams al-Din's death. According to a family tree, he died in 932/1525-6, but this date is not confirmed by older sources such as Shahi's Baharistan, Tuhfat al-ahbab, and a history written by Malik Haydar Chadura. Some sources suggest that Mir Shams al-Din was murdered, while others suggest that he died of natural causes. An elegy by Mulla Sa'id Ashraf, who was the son of Muhammad Baqir al-Majlisi's sister, points to his murder, and this view is also held by certain authors in Kashmir.

Mir Shams al-Din was a prolific writer and poet, and his works include several books on Islamic mysticism, theology, and ethics. He was also an influential teacher and had many disciples, including scholars and poets. His most famous work is the "Lama'at," a commentary on the mystical poetry of Farid al-Din Attar. His other works include "Tafsir al-Qur'an al-Karim," "Sharh al-shawahid al-rububiyyah," "Maktubat," and "Risalah al-wasiyah."

Mir Shams al-Din spent a significant part of his life in Kashmir, where he was highly regarded for his knowledge and wisdom. He is buried in a khanqah (a Sufi lodge) in Jadibal near Srinagar, the capital of Kashmir. His tomb is still visited by many people who seek his blessings and guidance.

In summary, Mir Shams al-Din al-Iraqi was a prominent Persian scholar and mystic who made significant contributions to Islamic scholarship and literature. His works and teachings continue to inspire and influence people, and his tomb in Kashmir remains a place of pilgrimage for many.

Cultural Activities of Mir Shams-Din

Mir Shams al-Din was a Persian scholar and a follower of Shia Islam. He was appointed as Shaykh al-Islam in Kashmir during the period of Shah Hasan of the Shahmiri dynasty. In

882/1477, he was dispatched to Kashmir as an ambassador of Sultan Husayn Bayqara, the Taymurid ruler of Khorasan. During his stay in Kashmir, he made connections with local leaders and scholars and began preaching Shia Islam. After eight years in Kashmir, he returned to Khorasan.

In 902/1496, Mir Shams al-Din went back to Kashmir at the request of Shah Qasim Nurbakhsh. This time, he focused on converting politically influential people and heads of tribes to Shia Islam. Baba Ali Najjar, a prominent Sufi at the time, was the first person who pledged his allegiance to Mir Shams al-Din. After that, Musa Rayna the prime minister, Kaji Chak, and Ghazi Chak, influential people in the government, also converted to Shia Islam. The Chaks, an Imami dynasty governing Kashmir in 962/1554 - 994/1585, also converted to Shia Islam under the influence of Mir Shams al-Din. He is said to have guided 24000 Hindu families to Shia Islam, as well as a number of Buddhist residents of Ladakh in Baltistan.

Mir Shams al-Din's cultural activities in Kashmir were not limited to the propagation of Shia Islam. He also destroyed houses of idols and pagodas and constructed mosques and khanqahs in their place. According to sources, he destroyed 3943 houses of idols, earning him the nickname "Mukassir al-Asnam" (idol breaker). One khanqah constructed by Mir Shams al-Din was the one in Zadibal, eight kilometers from Srinagar, the capital of Kashmir. He also reconstructed the khanqah built by Sultan Sikandar the Idol Breaker for Mir Sayyid Ali Hamadani.

In addition to these activities, Mir Shams al-Din dispatched preachers and propagators to faraway areas and revived the culture of jihad. The term jihad refers to the struggle or effort in the path of God, which can take various forms, including fighting against oppressors or defending one's faith. Mir Shams al-Din's revival of the culture of jihad was aimed at protecting Shia Islam and spreading it to other regions.

It is important to note that Mir Shams al-Din's cultural activities in Kashmir took place during a time of political turmoil and religious conflict in the region. Kashmir was ruled by different dynasties, including the Shahmiri dynasty, the Chaks, and the Mughals. The region was also home to various religious groups, including Hindus, Buddhists, and Muslims. The propagation

of Shia Islam by Mir Shams al-Din was seen as a challenge to the dominant Sunni Islam and was met with resistance from some local leaders and scholars.

The cultural activities of Mir Shams al-Din and other scholars and mystics, such as Mir Sayyid Ali Hamadani and Sheikh Nooruddin Wali, played a significant role in shaping the religious and cultural landscape of Kashmir. The influence of Shia Islam can still be seen in the region today, with the majority of Shia Muslims living in the Kargil district of the Ladakh region.

What is the role of chakhs in the propagation of Shia religion?

The spread of Shia Islam in the Kashmir region through the influence of various Sufi saints. Sayyid Sharfuddin Bulbul Shah is mentioned as the first prominent Sufi who came to Kashmir during the reign of Suhdev and converted many Hindus to Islam, including Rinchan, who became the first Muslim ruler of Kashmir. However, there is a dispute over whether Bulbul Shah was a Shia or a Sunni saint.

The passage goes on to mention other Sufi saints who came to Kashmir, including Sayyid Ali Hamdani and his son Mir Muhammad Hamdani, who were responsible for promoting Shi'ism in the region. The Nurbakhshia sect, which had practices similar to Shia Islam, also played a role in spreading Shi'ism in Kashmir.

Mir Shamsuddin Iraqi, a Nurbakhshia saint and envoy of Hussain Mirza Baiqara, Sultan of Herat, was sent to the court of Hasan Shah, Sultan of Kashmir, in 1481 to propagate the Nurbakhshia sect in the region. Shams Iraqi stayed in Kashmir for about eight years and mainly preached through informal ways. He eventually returned to Kashmir in 1501 and succeeded in converting many non-Muslims to Shi'ism, with the support of Musa Raina. However, the promotion of Shi'ism also involved the destruction of religious structures and other ecclesiastical institutions, leading to resistance from Sunnis in the region.

The region of Kashmir has been a place of religious and political significance since ancient times. Kashmir has a rich history of religious and cultural diversity, with Islam being one of the major religions in the region. However, the spread of Islam in Kashmir was not uniform, and there were different sects of Islam that emerged in the region. One such sect was Shi'ism, which

gradually gained popularity in the region. This paper aims to explore the rise and growth of Shi'ism in the Kashmir region, particularly during the Chak dynasty, and the challenges and obstacles faced by the Shi'ite rulers.

Shi'ism in Kashmir:

Shi'ism is a branch of Islam that believes in the leadership of the prophet Muhammad's descendants, known as the Imams. The emergence of Shi'ism in Kashmir can be traced back to the 14th century when the Sufi saint, Mir Sayyid Ali Hamadani, arrived in the region. He introduced the teachings of Shi'ism in the region and established several Sufi centers. The Sufi movement played a significant role in the spread of Shi'ism in Kashmir, as it provided a platform for the dissemination of Shi'ite teachings.

The Chak Dynasty and the Spread of Shi'ism:

The Chak dynasty ruled Kashmir from 1554 to 1586, and during their rule, Shi'ism gained prominence in the region. The Chak dynasty was founded by Shams Chak, a prominent Kashmiri noble who had converted to Shi'ism. Shams Chak's conversion to Shi'ism was a significant turning point in the spread of the sect in Kashmir. He was able to convince many Kashmiri nobles to convert to Shi'ism, which helped in the spread of the sect in the region.

After the death of Shams Chak, Kaji Chak emerged as a prominent leader and helped Shams Iraqi establish Shi'ism firmly. However, Kaji Chak's opponent, Regi Chak, who was a Sunni Muslim, created obstacles in the spread of Shi'ism. Regi Chak requested the help of Mirza Haider Dughlat, who was a ruler in Central Asia and a Sunni Muslim. Mirza Haider Dughlat agreed to help Regi Chak and sent troops to Kashmir. The intervention of Mirza Haider Dughlat led to the downfall of Shi'ism in the region for a period of time.

However, with the establishment of power in Srinagar by Ghazi Chak in 1554, Shi'ism began to spread again in the region. Ghazi Chak was a staunch supporter of Shi'ism, and he used political expediency and religious zeal to promote the sect. Ghazi Chak introduced policies that favored Shi'ites and punished Sunni Muslims. He also encouraged the spread of Shi'ism through popular songs and public celebrations.

Daulat Chak and the Promotion of Shi'ism:

Daulat Chak, who ruled Kashmir from 1579 to 1586, was a prominent patron of Shi'ism. He introduced several measures to promote the sect in the region. Daulat Chak established several Shia madrasas (Islamic schools) and encouraged the construction of Shia mosques in the region. He also appointed Shia judges and officials in the government, which helped in the spread of the sect.

Daulat Chak's policies were not without opposition, as Sunni Muslims in the region were unhappy with the favoritism shown towards Shi'ites. Sunni Muslims protested against Daulat Chak's policies, which led to a revolt in 1586. The revolt was eventually suppressed, and Daulat Chak continued his policies of promoting Shi'ism in the region.

Shi'ism in the Kashmir region. It discusses the role of Chaks, a prominent family of Kashmiri nobles, in spreading Shi'ism in the region and their political influence in carrying out their religious mission. After the death of Shams Chak, Kaji Chak emerged as a prominent leader and helped Shams Iraqi establish Shi'ism firmly. However, there were obstacles created by Kazi Chak's opponent Regi Chak, who requested for the help of Mirza Haider Dughlat, leading to the downfall of Shi'ism in the region for a period of time. Later, with the establishment of power at Shrinagar by Ghazi Chak in 1554, Shi'ism began to spread again in the region through political expediency and religious zeal. The passage discusses the policies of Daulat Chak and Ghazi Chak in promoting Shi'ism and the measures they took to generate a positive opinion about its practice.

In the late 1500s, a man named Yaqoob Shah became the ruler of the Chak dynasty in Kashmir. He was very passionate about spreading his religious beliefs, which were different from those of the previous rulers. He made non-Muslims pay extra taxes and punished people who did not

follow his beliefs, even if they were Muslim. This caused a lot of problems and led to a revolt by the Sunnis, who were unhappy with the way they were being treated. Eventually, the Mughal Empire took over Kashmir and put a stop to Yaqoob Shah's religious persecution.

During Yaqoob Shah's rule, Shi'ism, a different form of Islam, became more popular in Kashmir. Shi'ite rulers used various methods to spread their beliefs, including popular songs and public celebrations. They faced resistance from Sunni Muslims, but Shi'ism continued to be practiced in Kashmir even after the Mughal Empire took over.

There was a king in a small place called Little Thibet, which was next to Kashmir. He was known for being very religious and only allowed people who followed the Shia religion to live in his kingdom. But over time, the number of people following Shia religion decreased, and those who followed Sunni religion started to become more powerful and take over the kingdom.

What are the circumstances of Shia Muslims in the present time?

The role of Shias in the freedom movement of Kashmir is significant and no different from that of Sunnis. The history of the Kashmiri independence movement shows that Shia leaders and organizations have played a vital role in the struggle for self-determination.

In 1931, Aga Syed Hussain Jalali was leading the Shia community in Kashmir, while Sheikh Abdullah and Mirwaiz Yusuf Shah were leading the two Sunni groups. During the 1960s, Munshi Mohammad Ishaq, a Shia freedom fighter, was the five-time president of the Plebiscite Front, while Sunni Sheikh Abdullah was negotiating with India, and the Jamaat Islami was actively participating in elections.

From the 1970s onwards, Molvi Abbas Ansari has been leading the Shias and has also headed the separatist amalgam All Parties Hurriyat Conference (APHC). Ansari is considered the most senior separatist politician, and he has never changed his stand on the issue of Kashmir, unlike many others who have participated in elections and even been elected to the Assembly and Parliament of India.

Ansari was constantly interrogated and imprisoned, and he has spent 12 years of his life in different Indian prisons for advocating the right to self-determination. He was the founder convenor of Muslim United Front (MUF) in 1986 and also the chairman of APHC in 2003. Anjumani Sharie Shian headed by Aga Syed Hasan Budgami, Nehzati Inquilabi Islami headed by Nisar Hussain Rather, Peruwani Wilayat headed by Molvi Sibti Shabeer, and others are some of the Shia parties active in separatist politics these days.

During the 1965 war, Shias provided hideouts, shelter, and food to hundreds of "Pakistani Mujahideen" in Budgam and Beerwah areas. Al Askari, Hizbul Moomineen, and Paasbaan-e-Islam were three exclusively Shia militant outfits fighting security forces in the 1990s. Around 400 activists of these outfits died while fighting security forces. Tipo Sultan (Sonawari), Aarif Hussain (Higam Sopore), Ali Theka alias Abu Qasim (Hagerpora) Mohammad Yusuf Bhat, Ghulam Mohammad Bhat, and Hyder Ali (Newa) included among top Shia militant commanders. Qurban Ali, another prominent Shia guerilla, was the district commander of Al-Jihad. JKLF too had a number of Shia militants in its cadres, including Showket Hussain of downtown. Shaheed Fida Hussain from Zadibal was the top commander of Hizhul Mujahideen (HM). Shamsher Khan, a Pakistani Shia, acted as the divisional commander of Hizb-ul-Mujahideen's Jammu region for over two years. He was the one who introduced militancy in Muslim pockets of the Jammu district.

In conclusion, the role of Shias in the freedom movement of Kashmir is significant and cannot be overlooked. Shia leaders and organizations have played a vital role in the struggle for self-determination and have contributed to the cause of Kashmiri independence in many ways, including providing shelter to militants, leading separatist movements, and fighting security forces.

The modern era of Kashmiri Shias can be traced back to the late 19th century when the community started to organize itself around religious and political issues. The Shia community in Kashmir has a long and complex history that is deeply intertwined with the region's political, social, and religious fabric.

One of the most significant developments in the modern era of Kashmiri Shias was the establishment of the Anjuman-e-Imamia, a religious and social organization, in 1924. The Anjuman played a critical role in promoting Shia interests and advocating for the community's rights in a predominantly Sunni Muslim society.

During the 20th century, the Kashmiri Shia community experienced a period of significant growth and expansion, with the establishment of new mosques, religious seminaries, and cultural institutions. The community also played an active role in the political and social movements that shaped the region's history, including the movement for independence from British colonial rule and the struggle for Kashmir's autonomy.

In recent years, the Kashmiri Shia community has faced significant challenges, including political instability, sectarian violence, and discrimination. However, the community has continued to maintain its strong cultural and religious identity, and it remains an important part of Kashmir's social and political landscape.

My personal opinion

No doubt, we are happy with our Sunni majority, but we cannot ignore the extremists and the condition of Shias in Sunni-controlled countries, and Pakistan is one of them.

There is no doubt that Sunni brothers help a lot in rituals, including death rituals. However, the condition can change in seconds, and we can't compromise our beliefs. I have listened to most Sunnis say, "once Kashmir is liberated, we will teach you (Kashmiri Shias) a lesson."

Our community is also not satisfied with the Indian government. The prohibition of the Muharram juloos in a particular route, while allowing pandits to perform their rituals on the same route where our rituals are banned, shows the biasedness of the Indian government towards Shias. This kind of activity will remain in our hearts, and authors like me will write about it for the next generation. Our community will remember this bias of the Indian government.

In 2020, due to the COVID-19 pandemic, our Muharram processions were banned. In many places, pallets and bullets were fired, leading to the brutal injury of thousands of Shia Muslims. Ironically, during the same year, pandits were allowed to perform their idolatry on the same route where our brothers were beaten and attacked. Most of our older generation is illiterate, and they voted without fully understanding their interests. However, our generation will vote out politicians who rely on vote banks.

For a long time, politicians and religious leaders known as agas, Ansaris, and syeds have taken advantage of our community. This has resulted in Shias in Kashmir being left behind and living in poverty. It's important to break away from the traditions of blindly following these leaders and instead, appoint a leader from the intellectual community to help build a strong and prosperous community.

The Shia community in Kashmir faces numerous challenges, including isolation and a lack of justice and fairness. In 2019, when a minor girl was raped, the community found itself alone in seeking justice for the victim. The community of the rapist protested for his release, effectively supporting his crime. The situation highlights the lack of justice and fairness for the Shia community in Kashmir.

Kashmir is a region that has been marred by conflict for decades, and the Shia community is no exception to the violence and discrimination. Even though the region is under Indian union, the Shia community continues to be marginalized, and their plight is often ignored. In the absence of a strong support system, the community is left to fend for itself, making it vulnerable to exploitation and violence.

The lack of justice and fairness for the Shia community in Kashmir is apparent from the response to the 2019 rape case. The victim was a minor girl, and the perpetrator was a member of the community who was protected by his supporters. The fact that the rapist was able to garner support for his release highlights the deep-rooted prejudices and lack of empathy towards the Shia community.

The situation in Kashmir is even more precarious for the Shia community given the region's volatile political situation. If Kashmir were to fall under Pakistan or become liberated, the

community's situation could worsen further. The potential for violence and discrimination against the community is high, as demonstrated by the false stories built to protect the rapist in the 2019 case.

The isolation and lack of justice and fairness for the Shia community in Kashmir are significant issues that need to be addressed. The government needs to take concrete steps to ensure that the community's rights are protected and that they are not marginalized. It is essential to create a support system for the community and to provide them with the resources they need to thrive. Additionally, society needs to change its attitude towards the community and show more empathy and understanding.

In conclusion, the Shia community in Kashmir faces numerous challenges, including isolation and a lack of justice and fairness. The 2019 rape case highlighted the community's vulnerability and the lack of support it receives. The situation in Kashmir is precarious, and the potential for violence and discrimination against the community is high. The government and society must work together to address these issues and ensure that the community's rights are protected. Only then can we truly call ourselves a just and fair society.

Kashmiri Shias find themselves in a difficult position, like as Sandwich caught in the middle of Bread.

After the displacement of the Kashmiri Pandits, who were forced to leave their homes due to militant attacks, extremist groups started to chant slogans like "kafiran peth gayi Rafizan laar," where "kafir" refers to the Kashmiri Pandits and "rafiz" refers to the Kashmiri Shias. This suggests that now it is the turn of the Kashmiri Shias to be targeted after the forced displacement of the Kashmiri Pandits.

In summary, the Kashmiri Shias are wedged between conflicting forces and ideologies, leaving them vulnerable to potential threats and attacks from extremist groups on both sides of the divide.

It is important to understand the condition of Shia Muslims in different countries, including Pakistan, Afghanistan, and Saudi Arabia. In these countries, the Shia Muslim population often

faces discrimination and persecution, which can manifest in various forms such as verbal abuse, physical attacks, and social exclusion.

If Kashmir were to be liberated, it is uncertain how the situation would unfold for the Kashmiri Shia population. Given the history of sectarian tension between Sunni and Shia Muslims in the region, it is possible that Shia Muslims in Kashmir could face increased discrimination and persecution. This is particularly concerning given that Kashmiri Shias have already been subjected to abuse by Sunni extremist religious leaders like Numaan Nowsheri and Adil Sadaki.

Kashmir is a place that is controlled by India, but the people who practice the Shia religion there are not treated very well. Some religious leaders and their followers are very extreme and make life difficult for the Shia people. If Kashmir were to become independent, it's possible that the situation could become even worse for the Shias.

It is important to note that such sectarian tensions and religious discrimination are not unique to Kashmir, but rather are a global issue that needs to be addressed. In many cases, this type of discrimination arises from a lack of understanding and tolerance between different religious groups.

As such, it is crucial to promote interfaith dialogue and education to foster greater acceptance and understanding of different religions and religious practices. This can help to reduce the prevalence of discrimination and persecution against minority religious groups and promote a more peaceful and harmonious society for all.

Conclusion

In ancient times, oppression against Shia Muslims was much worse than today. People were afraid to even identify themselves as Shia, and the most oppressive regimes were the Umayyads and Abbasids. In comparison, today Shias are educated, literate, and understanding, and soon all the remaining flaws will be corrected. The oppression that they face today will become a history lesson, and future generations will learn from these mistakes. We should not be afraid to express our religion, identity, and religious customs to the world, even if death comes our way. We should not fear death and embrace it, as we have said in our markets. They did not fear

death and embraced it, but they did not abandon their religion and freedom. This is a lesson that we must teach our future generations.